

sible to immerse a table twelve or fourteen feet long. If you would know what these baptisms were, and how they were performed, you have only to turn to the Book of Numbers, xix, 18 to end, where the whole ceremony is described as consisting in *sprinkling* water upon the furniture to be cleaned with a bunch of hyssop. For this purpose families were supplied with "waterpots containing two or three firkins apiece." *John* ii, 6.

Another passage where "baptize" cannot be translated immerse is I Cor. x, 1-2. The Apostle says the children of Israel were baptized in the cloud. If we turn to Exodus xiv, 19-20, we learn the cloud changed its position from front to rear. As for immersion in this cloud, it is absurd. The only way in which they could be baptized in it was by its pouring or raining upon them. Thus the baptism here spoken of was by sprinkling.

St. Paul informs us they were baptized in the sea. Many people who do not compare Scripture with Scripture would at once jump to the conclusion, "This certainly means immerse in salt water." *We know better.* In Exodus xiv, 22, we read they went over on *dry* ground; in the 29th verse, "walked upon *dry* ground in the midst of the waters." Though they were not immersed, they were baptized; those who were that day immersed, the Egyptians, were not baptized.

In these five places baptize *cannot* mean immerse. The word *baptize* has a generic meaning, similar to our English word *travel*—we *travel*, whether we journey by water, by foot, or on horseback. A short-sighted *man* might have limited the blessings of the Sacrament of Regeneration to one mode of administration, but the all-knowing Saviour could foresee that a man upon a sick bed, or perhaps a deathbed, could not be *immersed*; is he not to have the sign